

Creator

We are starting a series this morning on being Created as a triune being this will probably take till the end of the year to complete.

In order to get a good picture of what being Created triune actually is; we are going to explore: Who is the Creator. Creator vs Creation. The parts of a triune being - Body – Soul – Spirit

Today we start with Creator

Prayer: Lord as the creator give us insight into who you are

Thank you for creating us to be in relationship with You

In order to understand the image we are created in; we have to understand who the creator is.

In preparing this message I read a number of sources including a sermon from Charles Price from Ontario and give credit to him for his research that has helped me in this.

I want to start this morning stating that **I believe God created the heavens and the earth and mankind in His image.**

My belief goes past science and the concept of intelligent design.

That we will talk about quickly.

Intelligent design (ID) is a [pseudoscientific](#) argument for the [existence of God](#), presented by its proponents as "an evidence-based [scientific theory](#) about life's origins". Proponents claim that "certain features of the universe and of living things are best explained by an intelligent cause, not an undirected process such as [natural selection](#)." ID is a form of [creationism](#) that lacks empirical support and offers no testable or tenable hypotheses, and **is therefore not science**.

One of the tenets of ID is "irreducible complexity" introduced by biochemist [Michael Behe](#). Behe defines it as "a single system which is composed of several well-matched interacting parts that contribute to the basic function, wherein the removal of any one of the parts causes the system to effectively cease functioning".

Behe uses the analogy of a mousetrap to illustrate this concept. A mousetrap consists of several interacting pieces—the base, the catch, the spring and the hammer—all of which must be in place for the mousetrap to work. Removal of any one piece destroys the function of the mousetrap. Intelligent design advocates assert that natural selection could not create irreducibly complex systems, because the selectable function is present only when all parts are assembled. Behe argued that irreducibly complex biological mechanisms include the bacterial flagellum of [E. coli](#), the [blood clotting cascade](#), [cilia](#), and the adaptive [immune system](#).

The contemporary intelligent design movement formulates its arguments in [secular](#) terms and intentionally avoids identifying the intelligent agent (or agents). Although they do not state that God is the designer, the designer is often implicitly hypothesized to have intervened in a way that only a god could intervene. Dembski, in [The Design Inference](#) (1998), speculates that an [alien](#) culture could fulfill these requirements.

The authoritative description of intelligent design,^[6] however, explicitly states that the *Universe* displays features of having been designed. Acknowledging the [paradox](#), Dembski concludes that "no intelligent agent who is strictly physical could have presided over the origin of the

universe or the origin of life."^[64] The leading proponents have made statements to their supporters that they believe the designer to be the Christian God, to the exclusion of all other religions. Intelligent Design is great but it is not the creator that we can have relationship with.

Science tells us that the universe is made up of five essential ingredients—space, matter, energy, time, and intelligence. Now interestingly all five are found in the opening statement of the Bible, which is only ten words long. But all those five essential properties of the universe are mentioned.

"In the beginning God created the heavens and the earth."

"In the beginning"

Speaks of time.

"In the beginning God ...".

Speaks of intelligence.

"In the beginning God created ..."

Speaks of energy.

"In the beginning God created the heavens ..."

Not heaven—the heavens—space.

"In the beginning God created the heavens and the earth." Speaks of matter (mass and volume)

C.S. Lewis said he had never come across any philosophical theory about origins that was a radical improvement of these words. In the opening statement of the Bible we have these five essential properties of which the universe consists, summarized in a ten-word sentence.

So who is this Creator? He is God

He lives outside of time – something we cannot know — He is truly eternal (we are immortal – we have a starting point) – He both knows and is the beginning and the end (alpha and omega)

He is intelligence – Omniscient – all knowing – He knows the beginning till the end – He leads us in the paths of righteousness – He works all things to His glory – He has solutions when we have answers – He has plans and back up plans so that anything we do can be redeemed

He is energy – All powerful – Glimpses of His glory by Moses – burning bush – miracles – parting the Red Sea –

He is Spirit – Omnipresent - He does not have the limitations of a physical body – He can be everywhere at the same time

He is community and relational – The trinity is community – He created us to be in relationship with Him

He is Holy – Unchangingly Perfect

He is Loving – Unchangingly loves us

He is Gracious – Infinitely inclined to spare the guilty

He is Merciful – Unchangingly compassionate and kind

He is Just - Unchangeably right and perfect in all He does

He is Faithful – Unchangeably true

He is Wise – Full of perfect, unchanging wisdom

He is Self-sufficient – He has no needs

He is immutable – He never changes

He is infinite – He is self-existing, without origin

Genesis gives us a remarkable insight into God by giving him a name, which tells us something about him. The name of God in [Genesis Chapter 1](#) is the name Elohim.

Now there are several names given to God, but Elohim is in Chapter 1 of Genesis and is repeated over twenty-five hundred times throughout the Scripture.

The intriguing thing about the name Elohim is that it is both singular and plural. It is singular in Verse 1 for instance, "In the beginning God created ..."

Not "In the beginning the Gods created," but "God" (singular) "created." This is affirmed many times through the Scriptures. In [Deuteronomy 6:4](#) it says, "Hear, O Israel: The LORD our God, the LORD is one."

But when you get down to [Gen. 1:26](#), you suddenly find Elohim saying, "Let us make man in our image ..."

Suddenly there is a plurality. As Scripture progresses, we learn the identity of the plurality of God; we discover he is Father, he is Son, he is Holy Spirit.

We also find in Scripture all three members of the Trinity were involved in creation—

God the Father - here in [Genesis 1](#),

God the Son - John 1: In the beginning was the Word, and the Word was with God, and the Word was God. ² He was with God in the beginning.³ Through him all things were made; without him nothing was made that has been made.

God the Holy Spirit - [Genesis 1:2](#), the Spirit of God was hovering over the waters and involved in the creative work of God.

Therefore we have in the name Elohim someone who is both singular and plural.

Someone has invented a good word for this "triune theist." Now to be triune theist is not to be tri-theistic, which is to believe in three gods. Now there are those who will accuse the Christian church of believing in three gods; we do not believe in three gods. But to be triune theist is to be three (*tri*), yet one (*une*). Triune is three in one—one in three. We are solidly monotheistic in the sense that God is one, but we are equally solidly triune theistic in that that one God is Father, Son, and Holy Spirit.

That tells us some very important things about God right in the opening statement. It tells us that not only is God all-powerful ("In the beginning God—Elohim—created"), but it tells us that he is relational. He's not just a power detached but there is an inter-dependence of the Trinity.

It helps us to understand that when human beings are created in his image (at the end of the chapter), part of that image is that we are created to be relational and we find our meaning in relationships, not in isolation. Steve Fry also talks about the trinity enjoying such community within itself that it may be a reason He created us so that we could enjoy that same community. We will be talking about this as we get further into this series.

The way you and I believe and behave is because of our pre-suppositions, our worldview.

Who we believe God is - effects what we believe to be true.

Our perspective effects everything. For a lot of people perception is reality.

Let me tell you a story, which may help to illustrate. An old man was walking along a country lane one day with his dog and his mule. As he was walking along this lane, suddenly a pick-up truck came around the corner much faster than it should have and it knocked the man, his mule, and his dog into the ditch.

The old man decided to sue the driver of the truck, and when the court case came and he was claiming damages, the counsel for the defense was cross-examining the old man and said, "I want you to answer 'yes' or 'no' to the following question: Did you or did you not say at the time of the accident that you were perfectly fine?" The man said, "Well, me and my dog and my mule were walking along the road ..." The counsel for defense said, "Stop, stop, I asked you, tell me 'yes' or 'no,' did you say you were perfectly fine at the time of the accident?"

"Well, me and my dog and my mule were walking along the road and ..." The counsel of the defense appealed to the judge and said to the judge, "He is not answering the question; would you please insist he answers the question." The judge said, "Well, he obviously wants to tell us something; let him speak."

So the man said, "Well, me and my dog and my mule were walking along the road and this truck came around the corner far too fast, knocked us into the ditch. The driver stopped, got out of his truck, saw my dog was badly injured, went back to his truck, got his rifle and he shot it. Then he saw that my mule had broken his leg so he shot it. Then he said, 'How are you?' And I said, 'I'm perfectly fine.'"

You see we have a set of presuppositions that make us behave how we behave and say what we say and do what we do. Our worldview starts with what we believe about God

There are a whole range of views of God (Creator)—different people view God differently.

The theist is someone who believes in a personal God who created and controls the universe.

A deist is somebody who believes in a creator God, but he does not intervene

A monotheist believes there is one God alone. We speak of Judaism, Islam, and Christianity

A dualist - there are two forces at work— one good, one bad—two gods if you like. They are fighting out a cosmic battle.

There's the polytheist, who believe in many gods. Hinduism is polytheist.

There is the pantheist who believes that everything is god.

There is the animist who believes that many spirits control the world.

Then there is the atheist who says there is no god. But even the atheists will usually believe in something else. An atheist might be a naturalist—that is, this material universe is all that exists. There is no such thing as soul, spirit, or the invisible part. We are simply physical beings and we operate on the basis of natural law or "mother nature."

A humanist where man is his own god.

A materialist where only matter is real. They do not accept anything that they cannot see, feel, touch for themselves.

A pure mystic, where as matter exists, what is real is the spiritual, which is intangible but real.

These are just some of the perspectives that people have which influences their worldview

Let's look at the Creator at work here in Genesis Chapter 1. How does God do his work of creation and what lessons may we learn from this about God today, as he works in our world, in your life, in my life?

The word "created" is used three times in Genesis Chapter 1. It is broken up into six days—whatever the six days may mean—and there are the different ways in which people interpret this chapter. But the word "created" is only used three times on those six occasions and each time it is significant.

In Verse 1, "In the beginning God created the heavens and the earth." That is the material world. **God brought something out of nothing.**

But then in [Verse 21](#) it says, "So God created the great creatures of the sea and every living and moving thing with which the water teems, according to their kinds, and every winged bird according to its kind." **Now we have the living world—God created life now—animal life.**

Then the third occasion when the word "create" is used is in [Verse 27](#), "So God created man in his own image, in the image of God he created him; male and female he created them." **Now we have the creation of human life and the human world.**

There are three stages of God's creative work Formless to form to fullness

Formless. The first stage of God's creative work is: there was a state of formlessness. That's explicit there. In Verse 2: "Now the earth was formless and empty ..." That is, there was a barrenness, emptiness, darkness over the face of the earth. It was formless.

Form. From that first position of being formless, God then moves to the second stage in the first three days of creation, he created form. That is, he gave some structure.

On **day one**, he separated light from dark. That's all he did on day one. He called the light day and he called the darkness night.

In fact the first three days were all about separating two things: separate day from night on day one. On **day two**, he separated the earth from the sky.

Now the earth at that stage was covered in water and Genesis 1 says that. But on day three God separated the sea from the land.

So the first day, he separated light from dark, day and night. Day two He separated earth from the sky, and then on **day three** separated sea from land; land appeared on the face of the earth.

Now after three days, that is the state of creation. There's light and dark, earth and sky, and sea and land but it's empty, it's lifeless

Fullness But then in days four, five, and six—go back to days two, three, and four and on day four he plugged something into day one; day five he plugged something into day two; day six he plugged something into day three.

Let me point out what that was, because if it started as formless and it became form on the first three days, then the third stage of God's creative work was when he brought fullness on the next three days.

You see on day four, he put lights into the sky. He made the light and darkness on the first day; now on the fourth day: the sun, moon, and stars.

On day five, He separated the earth from sky he created fish (because it was water) and birds.

On day six, we now have physical life corresponding to day three when the land and the sea were separated he now put animal life on to the land, culminating in human life, also created on the sixth day.

Human life was created as the pinnacle, the high spot, the climax, the conclusion. Having made male and female God in effect said, "That's it" and he rested.

So the three stages are formless to form to fullness.

In the first three days there was darkness—it was dark and dead and dry.

In the next three days—four, five, and six—he brought light, he brought life.

On the sixth day, by creating male and female in his image he brought love—

light, life, and love.

That is what God did, that is the creator we serve and around which our world view should revolve.

Do you have a favorite author? Why?

Because you like the way they write and explain things or put together complexities and come to resolve in a way that makes sense to you.

We believe God is the Author – one who created has the authority

The story goes as He has written it and we don't see how it all fits together until it is finished.

And because it is not finished until it is finished He as creator is always able to redeem

We have to see the creator to see that we are a reflection of Him

We are created and there is form, but then there is also fullness

What it means horizontally – God created me to be in relationship and community

What it means vertically – I am creation and need to acknowledge God as Creator – not just a little above me, but the One who had and has a plan for my life and creation.

Discussion Questions:

Where do you see yourself in your view of being a “triune theist”?

Anything that specifically caught your attention?

Does it matter if I believe just in Intelligent Design or God the creator?